(11)

A CATECHISM OF CHRISTIAN RELIGION.

(* * *)

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BIBLIOTHECA BOTANICA

A CATECHISM of Christian Religion.

Question.

WHat is thine only comfort in Life & Death?

A That *a* both in soul and body, whether I liue or die, I am not mine owne, but *b* belong wholly to my most faithfull Lord and Sauior Iesus Christ, who *c* by his pretious blood most fully satisfying for all my sins, *d* hath deliuered me from all the power of the Diuell; and *e* doth so preserue me, that *f* without the wil of my heauenly Father, not so much as an haire may fall from

a Rom. 14,8
1. Cor. 6, 19
b 1. Cor. 3, 23
Tit. 2, 14
c 1. Pet. 1, 18
1. Ioh. 1, 7. & 2. 2
d Heb. 2. 14
1. Ioh. 3. 8
e Ioh. 6, 39. & 10. 28
2. Thes. 3. 3
1. Pet. 1. 5
f Mat. 10. 30
Luke 21. 18

g Rom.8.28
h 2.Cor.1,22 & 5.5 Eph.1,14 Rom.8,16
i Rom.8,14 1.Iob.3,3
k Ioh.9.41 Eph.2,1,2,3 & 5.6,8 Rom.3.9.to 20 1.Ioh.1,8 10
l Ioh.17.3
Mat.9.12.& 11.28,29 1.Iob.1,9 Act.4.12.& 10,42
m Eph.5.10 Psal.50.14 Mat.5.16 1.Pet.2.12 Rom.6.13 2.Tim.2,15
a Rom.3,10
b Mat.22,37 38.39,40 Mark 12.29 30.31,33 Luk,10.27, 28
c Deut.6.5

my head, yea all things must serue for my safety: wherfore h by his spirite also hee assureth me of euerlasting life, and i maketh me readie & prepared, that henceforth I may liue to him.

A How many things are necessarie for thee to know, that enioying this comfort thou maist liue & die happily?

A Three. First k what is the greatnes of my sinne and miserie. Secondly, l how I am deliuered from all sin and misery. Thirdly, m what thanks I owe to god for this deliuery.

The I. Part.

Of mans miserie.

Q WHence knowest thou thy miserie?

A a Out of the Law of God.

Q What doth the Law of God require of vs?

A That doth b Christ briefly teach vs; c Thou shalt loue the Lord thy God, with all thy soule, with all thy mind, & with all thy strength

This

This is the first & the great Commandement: and the second is like vnto this, *d* Thou shalt loue thy Neighbour as thy selfe. On these two Cõmandements hangeth the whole Law and the Prophets. *d* Leu.19.18

Q. Art thou able to keepe all these things perfectly?

A. *e* No truly. For *f* by nature I am prone to the hatred of God and my Neighbour. *e* Rom.3.10 20,23 1.Ioh.1,8.9 *f* Rom.8,7 Eph.2,5.12 Tit.3,3

Q. Did God then make man so wicked and peruerse?

A. Not so: but rather *g* he made him good, and *h* to his own Image, that is, *i* endued with true righteousnes and holines, *k* that he might rightly know God his Creator, and hartily loue him, and liue with him blessed for euer, and that to laud and magnifie him. Gen.6.5.& 8 21 Ier.17.9 *g* Gen.1,31 *h* Gen.1,26 27 *i* Eph.4,24 Col.3,10 *k* 2.Cor.3,18

Q. Whence then ariseth this wickednes of mans nature?

A. *l* From the fall and disobedience of our first Parents Adam & Eue. *m* Hence is our nature so corrupt that wee are conceiued and borne in sinne. *l* Rom.5,12, 18,19 *m* Psal.51.5 Gen.5,3 Wis.12.10

Q Are we so corrupt then, that wee are not at all apt to do well, and are prone to all vice?

o Gen.6,5.& 8.21 Iob.14,4.& 15,14,16 Ioh.3,6 Esa.53.6

A o We are indeed, p except we be regenerate by the H. Ghost.

p Ioh.3,3,5 1.Cor.12,3 2.Cor.3,5

Q Doth not God then do man iniury, when he requireth that of him in the Lawe, which he is not able to perform?

q Eph.4,24

A No. For q God made man so as he might perform it. But r man by the Diuels instigation, and s his own stubbornnes, bereaued himself and all his posterity, of those diuine graces.

r Gen.3,13 1.Tim.2,13 Wis.2,23 s Gen.3,6 Rom.5.12

Q Dooth God leave this stubbornnesse, and falling away of man vnpunished?

t Gen.2.27 Rom.5,12

A t No: but u is angry in most dreadfull manner, as well for the sins wherein wee are borne, as also for those which our selues commit: and in most iust iudgement punisheth them with temporall and eternall punishments, according to that his owne sentence, x Cursed be hee that confirmeth not all the words of this law to do them.

u Psal.21,89 & 5,5,6 Exod.20,5 & 34.7 Nahum 1,2 Rom.1,18 Eph.5.6

x Deu.27,26 Gal.3,10

Q Is

Q Is not God then also merci-full?

A Yes verily; y he is merciful; but so that he is also iust. Wherfore z his Iustice requireth, that that which is committed against his diuine Maiesty, should be recompensed with extreame, that is, euerlasting punishments both of bodie and soule.

y Exod. 20, 5 6. & 34. 6, 7 & 22. 7
z Psal. 5, 5. 6 & 10, 7 Nahũ. 1, 2, 3

The II. Part.

Of mans Deliuerie.

Q SEeing then, by the iust iudgement of God, wee are subiect both to temporall and eternall punishments; is there anie means or way left, whereby wee may be deliuered from the same, and be reconciled vnto God?

A a God will haue his Iustice satisfied: and therefore we must néds satisfie either by our selues, or b by som other.

a Gen. 3, 27 Exod. 20, 5 & 23, 7 Ezek. 18. 4 Mat. 5, 26 2. Thes. 1. 6
b Rom. 8, 3, 4 Heb. 7. 22

Q Are we able to satisfie by our selues?

A c Not a whit: nay rather we doe

c Iob. 9. 2, 3. 15. 20, 21. & 15. 14, 15. 16 Mat. 6, 12

doe euerie day increase our debt.

Q Is there anie creature in Heauen or in earth, that is onely a Creature, able to satisfie for vs?

d Ezek.18,4 Gen.3.17 Heb.2.14 e Nahum 1.6 Psal.130.3

A No. For first d God will not punish that sinne in any other creature, which man hath committed. Againe, e neyther can that which is nothing but a creature, sustaine the wrath of God against sinne, and deliuer others from it.

Q What manner of Mediatour and Deliuerer then must wee seeke for?

f 1.Cor.15.21 g Heb.7,26 Esa.7,14.& 9.6 Ier.33,6 Luk.11.22 Ier.33.16 h Rom.5,12 15 1.Cor.15,21 Heb.2.14,15 16 i Heb.7,26 27 Psal.49.7,8 1.Pet.3.18

A Such a one verely as is f verie man and perfectlie iust; and yet in power aboue all creatures, that is, g who is also very God.

Q Wherfore is it necessarie that he be verie man, and perfectly iust too?

A Because the iustice of God requireth h that the same nature of man which hath sinned, doe likewise it selfe make recompence for sinne: but i hee that is himselfe a sinner cannot make recompence

for

for an other.

Q Why must hee also bee very God?

A *k* That hee may by the power of his God-head sustaine in his flesh *l* the burden of Gods wrath, and *m* may recouer & restore vnto vs that righteousnes and life which we haue lost.

Q And who is that Mediatour, which is together both *n* verie God, and *o* verie man, also *p* perfectly iust?

A Euen *q* our Lord IESVS CHRIST, *r* who is made to vs of GOD, Wisedome, Righteousnesse, Sanctification and Redemption.

Q Whence knowest thou this?

A Out of the Gospell, */* which God first made known in paradise; and afterwards did spread abroad *t* by the Patriarchs and *u* Prophets; shadowed by Sacrifices and

k Esa.53.4 8.11.& 63.3 1.Pet.3.18 Act.2,24
l Deut.4,24 Nahum 1.9 Psal.76.7,& 130.3
m Esa.53,5, 10
1.Ioh.2.2.&4 9.10 1.Ioh 3.16
n 1.Ioh. 5, 20 Rom 9.5
Mat.1.23
o Gal.4.4 1.Tim.3.16 Rom.1.3 Phil.2.6,7 Heb.1.& 2. 14,16,17.& 4.15
p Esa.53 9,11 Luk.1.35 Ioh.8.46 Heb.7.26 1.Pet.1, 19.& 2.22

1.Ioh.3.5. *q* 1.Tim.2.5.Heb.2,9.Luk.2,11. *r* 1.Cor.1.30 */* Gene.3.15. *s* Gene. 12.3.& 22,18.& 49, 10, 11. *u* Esa. 53 & 43.25. & 45.22.25. Ier.23.5,6. & 31,31,32. 33.& 32 40. Mica.7.18,19,20. Act.10,43.& 3.22, 23. 24. Rom. 1.2, Heb.1,1. *x* Ioh.5,46.Col.2,17.Heb.10,7

other

l Rom.10.4 Gal.4.4.& 3 24
m Mat.7,13 14.& 22,14
n Mar.16,16 Ioh.1.12.& 3.16,18,36 Esa.53,11 Psal.2.12 Rom.3.22.& 11.17.20 Heb.4,2,3.& 5,9.& 10,39 & 11.6
o Iam.2,19
p Heb.1,3,7 Rom.4,18.to 22 Eph.3,12 Iam.1,6
q Gal.5.22 2.Cor.4,13 Eph.2.8 Phi.1,29 Act.16,14
r Rom.1,16 & 10.17 1.Cor.1.21 Act.10,44.& 16,14
s Rom.1.17 & 5.1

other ceremonies of the Law; and lastly, l accomplished by his only begotten Sonne.

Q. Is saluation then restored by Christ to all men, that perished in Adam?

A. m Not to all: but n to those only who by a true faith are engrafted into him, and receiue his benefits.

Q. What is true Faith?

A. It is o not onely a certaine knowledge, whereby I surely assent to all things which God hath reuealed vnto vs in his word; but also p an assured trust, q kindled in my heart by the holy Ghost, r through the Gospell, whereby I make my repose in God, being assuredly resolued that remission of sinnes, euerlasting righteousnesse, and life is giuen s not to others only, but to mee also, and that t freely through the mercie of God, through the u merit of CHRIST alone.

Q. What are those things, which

t Gal. 3.11. & 2, 16, 20. Heb. 10. 38. Hab. 2. 4. t Eph. 2. 7.8,9. Rom. 3,24. Luke. 1.77,78. u Rom. 5,19. Mat. 16. 17

are

are necessarie for a Christian man to beleeue?

A x All things which are promised vs in the Gospell, the summe whereof is briefly comprised in the Creede of the Apostles, or in the Articles of the Catholike and vndoubted Faith of all Christians.

x Ma.28,20
Mar.1.15
Ioh.20,31

Q What is that Creede?

A I beleeue in God, the Father almighty, Maker of Heauen and Earth: And in Iesus Christ, his onely Sonne, our Lord; which was conceiued by the holy Ghost; borne of the Virgin Mary: suffered vnder Pontius Pilate; was crucified, dead, and buried; he descended into hell: the third day hee rose againe from the dead: hee ascended into heauen; and sitteth at the right hand of God the Father almightie: from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost. I beleeue the holy Catholike Church; the communion of Saints; the forgiuenesse of sins; the resurrection of the bodie; and the life euerlasting.

Q Into how many parts is this Creede diuided?

A Into three parts.

The first, is of God the eternall Father, and our Creation.

The second, of God the Sonne, and our Redemption.

The third, of God the H. Ghost, and our Sanctification.

Q Seeing y there is but one only diuine Essence, why namest thou these three, the Father, the Sonne, and the holy Ghost?

A Because God hath so manifested himselfe in his Word, that z these three distinct Persons, are that one true and euerlasting God.

y Deut.6,4
Eph.4.5,6
Esa.44.6,8.& 45.5
1.Cor.8,4,5 6
1.Tim.2,5
z Gen.1,1,2 3
Esa.6,1.3.& 61.1.& 48,16
Mat.3.16,17 & 28.19
Luk.4,18
Psal.110,1
Mat.22.33 34
Iob.12. 40.& 14.26.& 15.26
2.Cor.13.13
Eph.2.18
1.Ioh.5,7

Of the Father.

Q WHat beleeuest thou when thou sayst, I beleeue in God, the Father almighty, maker of Heauen and Earth?

A I beleeue the euerlasting Father of our Lord Iesus Christ, a who hath made of nothing Heauen and Earth with all that is in them,

a Gen.1
Exod.20.11
Iob.33.4.& 38.& 39
Psal.33,6
Esa.45,7
Act.4.24.& 14.15

them, *b* who likewise vpholdeth and gouerneth the same by his eternall counsell and prouidence, *c* to be my God and my Father for Christs sake: and therefore I doe trust in him, and so rely on him, that *d* I doubt not but hee will prouide all things necessarie, both for my soule and body. And further, *e* whatsoeuer euils he sendeth on mee in this troublesome life, he will turne them to my saftie; seeing *f* both hee is able to do it, as being God almighty; and *g* willing to doe it, as beeing a bountifull Father.

b Psal.104.& 115.3
Mat.10.29
Eph.1,11
Heb.1,3
c Rom.11.36
Ioh.1, 12.
Rom.8,15
Gal.4.5.6,7
Eph.1,5
d Psal.27,10 & 55.22
Mat.6,25,26
Luk.12.22
e Rom.8,28
f Rom.10, 12 & 8,38,39
g Esa.46.4
Mat.6.32, 33 & 7.7.to 13

Q What is the Prouidence of God?

A The almighty power of God euery where present, *h* whereby he doth as it were with his hand, vphold and gouern heauen and earth, with all the Creatures therein: so, that those things which growe on the earth, as also *i* raine and drought, fruitfulnesse, and barrennesse, meate and drink, *k* health and sickenes, *l* riches and pouertie, in a word, *m* all things come not rashly

h Esa.29.15 16
Ier.23.23. 24
Eze.8.12
Act.17.25. 27
i Ier.5.24
Act.14.17
k Iob.9,3
l Pro.22,2
m Pro.16.33
Mat.10.29

ly vs: by chaunce, but by his fatherly counsell and will.

Q What doth this knowledge of the Creation and prouidence of God profit vs?

A That *n* in aduersitie we be patient, and *o* in prosperitie thankfull, *p* hauing our chiefest hope for the time to come reposed in God our most faithfull Father, *q* being sure that there is nothing that can withdraw vs from his loue, for as much as all *r* creatures are so in his power, that without his will they are not able, not onely to do any thing, but not so much as once to moue.

n Iob.1.21 22
Psal.39.10
Rom.5,3
Iam.1,3
o Deut.8,10
1.Thes.5,18
p Psal.55.22
Rom.5,4,5 6.
q Rom.8.38 39.
r Iob.1.12.& 2,6.
Pro.21.1
Act.17,25 28

Of the Sonne.

Q WHy is the Sonne of God called IESVS, that is, a Sauiour?

A *s* Because he saueth vs from al our sins: *t* neither ought any safety bee sought for from any other, nor can elsewhere be found.

s Mat.1.21
Heb.7.25
t Act.4,12
Ioh.15.4.
1.Tim.2,5
Esa.43.11
1.Ioh.5,11

Q Do they then beleeue in the onely Sauior Iesus Christ, who seek for

for happiness & safety, of the Saints, or of themselues, or elsewhere?

A No: for although in word they boast themselues of him as their Sauiour, yet *e* indeed they deny the onely Sauiour Iesus: For, it must needs bee that either Iesus is not a perfect Sauiour, or that *f* they who imbrace him as their Sauiour with a true Faith, possesse all things in him, which are required vnto saluation.

Q Why is he called Christ, that is, anointed?

A Because *g* he was ordained by the Father, and anointed by the holy Ghost, *h* the chiefe Prophet and Teacher, *i* to open vnto vs the secret counsell and all the will of his Father concerning our Redemption: and the *k* high Priest, who *l* with that one onely sacrifice of his bodie hath redeemed vs, *m* and doth continually make intercession to his Father for vs: and *n* a King, who ruleth vs by his word and Spirit, and defendeth vs, *o* maintaineth that saluation, which he hath purchased for vs.

e 1. Cor. 1. 13, 30. 31. Gal. 5. 4
f Esa. 9. 6. Heb. 12. 2. Col. 1. 19, 20 & 2. 10. 11. Ioh. 1. 7. Iob. 1. 16
g Psal. 45. 8. Heb. 1. 9. Esa. 61. 1. Luke 4. 18
h Deu. 18. 15. Act. 3. 22. & 7. 37. Esay 55. 4
i Ioh. 1. 18. & 15. 15
k Psal. 110. 4. Heb. 7. 21
l Heb 9. 12, 14, 26, 28. & 10. 12, 14
m Rom. 8. 34. & 5. 9. 10. Heb. 9. 24. 1. Ioh. 2. 1
n Psal. 2. 6. Zach. 9. 9. Mat. 21. 5. & 28. 18, 20. Luke 1. 33. Ioh. 8. 28
o Apo. 12. & 19. 13, 15, 16

Q But why art thou called b a Christian?

A Because through faith I am c a member of Jesus Christ, and d partaker of his anointing; that both I may e confesse his name, and f present my selfe unto him a liuely sacrifice of thankfulnesse; and also may in this life g fight against sinne and Satan with a free and good conscience, and afterwards enioy an euerlasting kingdome with Christ ouer all creatures.

Q Wherefore is Christ called the only begotten Sonne of God, when we are also the sonnes of God?

A Because h Christ alone is the eeternall and naturall Sonne of the Father: and k we are but sonnes adopted of the Father by grace for his sake.

Q Why callest thou him our Lord?

A Because hee, l redeeming & ransoming both our body and soule from sinnes, not with gold, nor siluer, but with his precious bloud, and deliuering vs from all the pow-

b Act.11.26
c 1.Cor.6.15
d Act.2.17
1.Iob.2.27
Ioel,2.28
Esay 59.21
e Mat,10.32
Marke 8.38
Rom.10.10
f Rom.12.1
1.Pet.2.5.9
Apoc.1.6
& 5.8.10
g Rom. 6. 12, 13.
Gal.5.16.17
Eph.6 11 12
1. Tim. 1. 18, 19.
1.Pet 2.11
h Mat.25.34
2.Tim.2.12
i Ioh.1.14 18
Heb.11.2
Ioh.3.16
Rom 8.32
1.Ioh.4.9
k R6.8.15.16
Ioh. 1.12
Gal.4.6
Ephes.1.5.6
l 1.Pet.1.18, 19.& 2.9
1.Cor.6.20 & 7.23
1.Tim.2.6

er of the Diuell, hath set vs free to serue him.

Q What beleeuest thou, when thou saist, he was conceiued by the holy Ghost, and borne of the Virgin Marie?

A That the Son of God, *m* who is and continueth true and eternall God, *n* tooke the verie nature of man, *a* of the flesh and blood of the Virgin Mary, *b* by the working of the holy Ghost, that withal he might bee the *c* true seed of Dauid, *d* like vnto his brethren in all things, *e* sin excepted.

m Ioh.1.1.& 17.3.5
Rom.1.4.& 9.5
n Iob.1.14
Gal.4.4
a Luke.1.31. 42.43
b Mat.1.18 20.
Luke 1.35
c Psal.132.11.
Act.2.20
Rom.1.3
Luke 1.32
d Phil.2.7
Heb.2.14.17
e Heb.4.15

Q What profit reapest thou by Christs holy Conception and Nativitie?

A That *f* he is our Mediatour? and doth *g* couer with *h* his innocencie and perfect holinesse my sinnes, in which I was conceiued, that they may not come in the sight of God.

f Heb.2.16, 17. & 7.26, 27.
g Psal.32.1
Rom.4.7
h 1.Pet.1,19
1.Cor.1.30

Q What beleeuest thou, when thou saiest he suffered?

A That all the time of his life which hee led on earth, but espe-

i Esa. 53. 3, 4, 5, 12
1. Pet. 2. 24. & 3. 18
k Esay 53. 10
Eph. 5. 2
1. Cor. 5. 7
Rom. 3. 25
1. Ioh. 2. 2
Heb. 9. 28. & 10. 14
l Gal. 3, 13
Col. 1. 13
Heb. 9. 12
m 2. Cor. 5. 21
Ioh. 3. 16. & 9. 51
Heb. 9. 15
1. Ioh. 4. 10
n Mat. 27. 24
Luke 23. 14, 15.
Joh. 18. 38. & 19. 4
o Psal. 60. 5
Esa. 53. 4, 5, 9
2. Cor. 5. 21
Gal. 3. 13
p Gal. 3. 13
q Deutro. 21. 23.

cially at the end thereof, i he suffained the wrath of God both in bodie and soule against the sin of all mankind, that hee might by his passion as k the only propitiatory sacrifice, deliuer vs bodie and soule from everlasting damnation, and m purchase vnto vs the fauour of God, righteousnesse, and life eternall.

Q Why was hee to suffer vnder Pilate as his Iudge?

A That n beeing innocent and condemned before a ciuill Iudge, o hee might deliuer vs from the seuere iudgement of God, which remained for all men.

Q But is there any more in it, that hee was fastened to the Crosse, then if hee had suffered any other kind of death?

A There is more: For by this I am assured that p hee tooke vpon himselfe the curse, which lay on me: For q the death of the Crosse was accursed of God.

Q Why was it necessarie for CHRIST to humble himselfe vnto death?

A Because

A Because *a* the iustice and truth of God could by no other means be satisfied for our sinnes, but *b* by the verie death of the Sonne of God.

a Gen. 2. 17

b Rom. 8. 3, 4 Phil. 2. 8 Heb. 2. 9, 14, 15.

Q To what end was he also buried?

A *c* To manifest thereby that he was dead indeed.

c Act. 13. 29 Mat. 27. 59, 60. Luke 23. 53 Ioh. 19. 38

Q But since Christ died for vs, why must we also die?

A *d* Our death is not a satisfaction for our sinnes, but *e* the abolishing of sinne, and our passage into life everlasting.

d Psal. 49. 7, 8 Mark. 8. 37

e Ioh. 5. 24 Phil. 1. 23 Rom. 6. 7. & 7. 24

Q What other commoditie receiue we by the sacrifice and death of Christ?

A That by the vertue of his death, *f* our olde man is crucified, slaine, and buried together with him, that *g* henceforth euil lusts and desires may not raigne in vs, but *h* we may offer our selues vnto him a sacrifice of thanksgiuing.

f Rom. 6. 6

g Rom. 6. 6, 12.

h Rom. 12. 1

Q Why is there added, He descended into Hell?

A That in my greatest paines and most grieuous tentations, I

may suppozt my selfe with this
i Psal.18.5,6. & 116.3 comfozt, that i my Lozd Jesus
Esa.53.10.5 Christ hath deliuered mée, by the
Mat.26.36. & 27.46 vnspeakeable distresses, tozments
Heb.5.7 and terrozs of his soule, into which
he was plunged both befoze, & then
especially when hee hanged on the
Crosse, from the streights and toz-
ments of Hell.

Q What doth the Resurrection of Christ profit vs?

k Rom.4.25 A First k by his Resurrection he
1.Pet.1.3.21 vanquished death, that hee might
1.Cor.15.17, 54.55 make vs partakers of that righte-
l Rom.6.4 ousnes, which hee had gotten vs by
Col.3.1.5 his death. Again, l we are now also
Eph.2.5.6 stirred vp by his power to a new
m 1.Cor.15 life. Lastly, m the resurrection of
12.16.20.21 our head Christ, is a pledge vnto vs
Rom 8.11 of our glozious resurrection.

n Act.1.9 Q How vnderstand you that,
Marke 16.19 He ascended into Heauen?
Luke 24.51
o Heb.4.14 A That n Christ, his Disciples
& 7.25.& 9. looking on, was taken vp from the
11.12.24 earth into heauen, and o yet still is
Rom.8.34 there for our sakes, and will be, p vn-
Colos.3.1 til he come again to iudge the quick
p Act.1.11 and dead.
Mat.24.30

Q Is

Q Is not Christ then with vs to the worlds end, as *d* he hath promised?

A Christ is true God & true man; and so *e* according to his manhood he is not now on earth; but *f* according to his Godhead, his Maiesty, his grace, and Spirit, he is at no time from vs.

d Mat. 28.20
e Mat. 26. 11. Ioh. 16. 18. & 17. 11. Act. 3. 21. Heb. 8. 4
f Ioh. 14. 17, 18. & 16. 13. Ephes. 4. 8. 12.

Q Are not the two Natures in Christ by this meanes pulled asunder, if his humanity be not wheresoeuer his Diuinitie is?

A No: for seeing *g* his Deity is incomprehensible & euery where present; it followeth necessarily that *h* the same is without the bounds of his humane nature which hee tooke to him; and *i* yet it is neuertheles in it; and abideth personally united to it.

g Ier. 23. 24. Act. 7. 49.
h Ioh. 3. 13. & 11. 15. Mat. 28. 6.
i Col. 2. 9.

Q What fruite doth Christs ascension into heauen bring vs?

A First, that *k* he maketh intercession to his Father in heauen for vs. Next, that *l* we haue our flesh in heauen, that we may be assured therby, as by a sure pledge, that hee who is our head, will lift vp his mem-

k 1. Ioh. 2, 1, 2. Rom. 8. 34.
l Ioh. 14, 2. & 17. 24. & 20. 17. Eph. 2. 6.

m Ioh. 14. 16. & 16. 7
Act. 2. 33
2. Cor. 1. 21, 22. & 5. 5
n Col. 3. 1, 2
Phil. 3. 20

bers also to him. Thirdly, that *m* he sendeth vs his spirit as a pledge betweene him and vs, by whose powerfull working *n* wee seeke after, not earthlie, but heauenlie things, where he himselfe is sitting at the right hand of God.

Q Why is it further said, He sitteth at the right hand of God?

o Ephes. 1. 21, 22. 23. & 5 23.
Col. 1. 18
p Mat. 28. 18
Ioh. 5. 22

A Because Christ therefore is ascended into heauen, *o* to shew thereby that he is the head of the Church, *p* by whom the Father gouerneth all things.

Q What dooth this glory of Christ our head profit vs?

q Act. 2. 33
Ephes. 4. 10

A First, that *q* by his holy Spirit he powreth vpon vs his members heauenly graces. Then *r* that hee shieldeth and defendeth vs by his power against all our enemies.

r Psal. 2. 9. & 110. 1, 2
Ioh. 10. 28
Ephes. 4. 8

Q What comfort hast thou by Christs comming againe to iudge the quick and the dead?

s Luke 21. 28
Phil. 2. 20
Rom. 8. 23
Tit. 2. 13
1. Thes. 4. 16

A That *s* in all my miseries and persecutions I looke with my head lifted vp, for the very same, who before yeelded himselfe to the iudge-

ment

ment of God for me, and took away all malediction from mee, to come Iudge from heauen, *t* to throw all his and my enemies into euerlasting paines; and *u* to translate me with all his chosen vnto himselfe, into heauenly ioies and euerlasting glory.

t Mat. 25. 41
2. Thes 1. 6, 7
u Mat. 25. 34
x 1. Ioh. 5. 7
Gen. 1. 2
Esay 48. 16
1. Cor. 3. 16, & 6. 19
Act. 5. 3, 4
y Mat. 28. 19. 20.
2. Cor. 1. 21, 22.
Gal. 4. 6
Eph. 1. 13
1. Ioh. 3. 24
z Gal. 3. 14
1. Pet. 1. 2
1. Cor. 6 17
a Ioh. 15. 26.
Act. 9. 31
k Ioh. 14. 16
1. Pet. 4. 14
l Ioh. 10. 11
Eph. 4. 11, 12
13. & 5. 25. 26
m Psal. 72. 17
Esay 59. 21
1. Cor. 11. 26
n Mat. 16. 18
Ioh 20. 28, 29. 30
Psal. 129

Of the Holy Ghost.

Q WHat beleevest thou concerning the holy Ghost?

A First, that *x* hee is true God coeternall with the Father and the Sonne. Secondly, that *y* hee is also given to mee, *z* to make mee through a true faith partaker of Christ and all his benefits, *a* to comfort me, and *k* to abide with me for ever.

Q What beleevest thou concerning the holy Catholicke Church of Christ?

A I beleeve that *l* the Sonne of God doth *m* from the beginning of the world to the end *n* gather, defend

a Esay 59.21 Rom.1,16.& 10.14.to 18 Eph.5.26

lende and preserue vnto himselfe, a by his spirit and word, b out of all mankind, g a company chosen to euerlasting life, r agreeing in true faith; and ſ that I am a liuely member of that company, and t so shall remaine for euer.

b Gen.26.4 Act.10.28.35 Ap.5.9.& 7.9

g Rō.8.29.30 Eph.1,4.10 to 14

r Act.2.46 Eph.4.3.4,5

ſ 1. Ioh. 3.21 2.Cor.13,5

t 1.Ioh.1.19 1.Cor.1,8.9 Rom.8,35, 37.38

Q What meane these words, the Communion of Saints?

A First, that a all and euery one who beléeueth, are in common partakers of Christ and all his graces, as beeing his members. And then that b euery one ought readily and chéerfully to bestow the gifts and graces which they haue receiued, to the common commodity and safety of all.

a 1.Ioh.1.3 Rom.8,32

b 1.Cor.12. 21.& 13.5 Phil.2.4.5.6 1.Pet.4.10

Q What beleeuest thou concerning Remission of sinnes?

A That God, c for the satisfaction made by Christ, d hath put out al remembrance of my sinnes, as also of e that corruption within me, wherwith I must fight all my life time; and doth freely endow me with the righteousnes of Christ, f that I may neuer come into iudgement.

c 1.Ioh.2.2.& 1.7 2.Cor.5.19 21

d Esay 43.25 Ier.31.34 Mic.7.19

e Rō.7.23.24 25.& 8.1.2,3. Psal.103.3, 10.12.13

f Ioh.3.18.& 5.24

Q What

Q What comfort hast thou by the Resurrection of the flesh?

A That not only *g* my soule, after it shall depart out of my bodie, shal presently be taken vp to Christ her head: but that *h* this my flesh also, beeing raised vp by the power of Christ, shall be again vnited to my soule, and made like the glorious body of Christ.

g Luke 16.22. & 23.43 Phil.1.23

h Iob.19.25. 26. 1.Iob.3.2 Phil.3.21

Q What comfort takest thou by the Article of Life everlasting?

A That forasmuch as I feele *i* already in my hart the beginning of everlasting life; *k* it shall at length come to passe, that after this life I shall enioy full and perfect blisse, where I shall magnifie God for ever: *l* which blessednes verely, neither eye hath seen, nor eare hath heard, neither hath any man in thought conceiued it.

i Ioh.5.24 1.Ioh.5.11. 12. Eph.2.5

k 2.Cor.5.1. 2.3

l Esay 64.4 1.Cor.2.9

Q But what benefite hast thou by beleeuing all these things?

A That *m* I am righteous in Christ before God, and heire of eternall life.

m Heb.2.4 Rom.1.17 Ioh.3.36

Q. How art thou righteous before God?

a Rom. 3. 21. 22. 24. 25, 28. & 5. 1. Gal. 2. 16. Eph. 2. 8, 9. Phil. 3. 9. Heb. 11. 7.

A. a Only by Faith in Christ Jesus: so that although my conscience accuse me b that I haue grieuously trespassed against all the Commandementes of God, c haue not kept any of them; and further c am as yet prone to all euill: Yet notwithstanding, d if I embrace these benefits of Christ, with a true confidence of heart; e the full and perfect satisfaction, righteousnesse and holinesse of Christ, f of the meere mercie of God, g without any merite of mine, h is imputed vnto me and bestowed vpon me; and that so as if I had neither committed anie sinne, neither did any corruption sticke vnto me; yea, i as if I my selfe had perfectly accomplished that obedience, which Christ accomplisht for me.

b Rom. 3. 9, to 20, 23. Psal. 14. 2, 3. c Rom. 7. 23. d Rom. 3. 22. Ioh. 3. 18. e 1. Ioh. 2. 1, 2. f Rom. 3. 24. Ephes. 2. 8. g Tit. 3. 5. Deut. 9. 10. Ezek. 36. 22. h Rom. 4. 4. 2 Cor. 5. 19. i 2. Cor. 5. 21.

Q. Why sayst thou, that thou art righteous by faith only?

A. Not for that I please GOD through the worthines of my faith, but k because the satisfaction, righteousnesse

k 1. Cor. 1. 30 & 2. 2.

teousnes and holinesse of Christ only is my righteousnes before God, which I cannot take hold of or apply to my selfe anie other way then by faith. *l* 1. Ioh. 5. 10 Ioh. 6. 29. 35 40, 51, 53, 54 56, 63, 64

Q Why cannot our good works goe for righteousnesse, or some part of righteousnesse before God? *m* Deut. 27. 26

A Because *m* that righteousnes, which must stand fast before the iudgement of God, must bee in all points perfect and agreeable to the law of God. Now *n* our works euen the best of them, are imperfect in this life and defiled with sin. Gal. 3. 10 *n* Esa. 64. 6

Q How doe your good works merite nothing, when *o* God promiseth to giue a rewarde for them, both in this life and in the life to come? *o* Mat. 5. 12. & 10. 42 Rom. 2. 6 Marke 10. 29 30.

A That rewarde is giuen *p* not of merite, but of grace or free fauour. *p* Luke 17. 10 Psal. 62. 12 Exod. 20. 6 Math. 5. 7 Rom. 6. 23

Q Doth not this doctrine make men secure & profane? *q* Mat. 7. 18 Ioh. 15. 5 Rom. 12. 1 Col. 1. 12, 13 Tit. 2. 11, 12 & 3. 8

A No: for *q* neither can it be, but they which are incorporate into Christ through faith, should bring forth

for the fruites of thankefulnesse.

Of the Sacraments.

Q SEeing then that Faith only maketh vs partakers of Christ & his benefits, from whence doth this Faith proceed?

a Eph. 2, 8. & 6.23
Iohn 3,5
Phil, 2.9
c Rom. 10.17
Gal. 3,2
1. Pet. 1.22, 23.
d Mat. 28.19, 20.

A *b* From the holy Ghost, *c* who kindleth it in our harts by the preaching of the Gospell, and *d* confirmeth it by the vse of the Sacraments.

Q What are Sacraments?

e Gen. 17. 11
Rom. 4.11
Deut. 30.6
Leuit. 6.25
Heb. 9.7, 8, 9.24
Ezek. 20.12
Esay 6.6, 7, & 54.9

A They are *e* sacred signes and seales set before our eyes, and ordained of God, thereby to declare and seale vp the promise of his Gospell vnto vs: to wit, that he giueth freely remission of sinnes and life euerlasting, not onely to all in generall, but also to euery one in particular that beleeueth, for that onely sacrifice of Christ, which he accomplished vpon the Crosse.

Q Do not then both the Word and Sacraments tende to this ende, to leade our Faith vnto the Sacri-

fice

fice of CHRIST finished on the Crosse, as the only ground of our saluation?

A It is euen so. For f the holy Ghost teacheth vs by the Gospell, and assureth vs by the Sacraments, that the saluation of all vs consisteth in the onely sacrifice of Christ offred for vs on the Crosse.

f Rom. 6. 3, 4 Gal. 3, 27

Q How many Sacraments hath Christ ordained in the New Testament?

A Two: Baptisme: and the Lords Supper.

Of Baptisme.

Q HOw art thou admonished and assured in Baptisme, that thou art partaker of the onely Sacrifice of Christ?

A Because a Christ commanded the outwarde washing of water, b adioining this promise therevnto, that I am no lesse assuredly washed by his bloud and spirite from the vncleannesse of my soule, that is, from all my sinnes, then I am washed

a Mat. 28. 19
b Marke 16. 16.
Act. 2. 38
Ioh. 1. 33
Math. 3. 11
Rom. 6. 3. 4
Marke 1. 4
Luke 3. 3

washed outwardly with water, wherewithall filthinesse of the body vseth to be purged.

Q What is it to be washed with the Spirit, and bloud of Christ?

A *e* It is to receiue of God forgiuenesse of sinnes, freely for the bloud of Christ which he shed for vs in his sacrifice on the Crosse: and *d* withall to bee renued by the holy Ghost, and through his sanctifying of vs to becom members of Christ, that we more & more die to sin, and liue holy & without blame.

e Heb. 12. 24
1. Pet. 1. 2
Apoc. 1. 5 & 22. 14
Zach. 13. 1
Ezek. 36. 25
d Ioh. 3. 5. & 1. 33
1. Cor. 6. 11. & 12. 13
Rom. 6. 4
Col. 2. 12

Q Where doth Christ promise that hee will wash vs as certainely with his bloud and Spirite, as wee are washed with the water of Baptisme?

A In the Institution of Baptisme, the words whereof are these, Goe and teach all nations, baptizing them in the name of the Father, the Sonne, and the H. Ghost. *f* He that shall beleeue and bee baptized, shall be saued, but he that will not beleeue shall be damned. This promise is repeated againe, where

e Mat. 28. 19
f Mark. 16. 16

the

the Scripture calleth Baptisme g the washing of the new birth, and h the washing away of sins.

g Tit.3,5
h Act.22,16

Q Is then the outward Baptisme of water the very washing away of sinnes?

A It is not: for k the blood of Christ alone cleanseth vs from all sinne.

i Math.3,11
i.Pet.3,21
Ephes.5,26
k 1.Ioh.1,7
1.Cor.6,11

Q Why doth the H.Ghost then call Baptisme the washing of the new birth, and washing awaie of sinnes?

A God speaketh so not without great cause; to wit, not only to teach vs, that as the filth of our bodie is purged by water, so a our sinnes also are purged by the bloud and spirite of Christ; but much more to b assure vs by this diuine token and pledge, that wee are as verely washed from our sinnes by the inward washing, as wee are washed by the outward and visible water.

a Apo.1,5,& 7,14
1.Cor.6,11
b Mark 16.16.
Gal.3,27

Q Are Infants also to be baptised?

A Yea: For seeing c they belong as well vnto the couenant & Church

c Gen.17,7
of Act.2,39

of God, as they that are of full age; and seeing *d* remission of sinnes by the bloud of Christ is promised also vnto them, and likewise *e* the holy Ghost the worker of faith, as well as vnto those that bee of full growth, *f* they are by Baptisme to bee ingrafted into the Church of God, and to be distinguished thereby from the children of Infidels; in like sort *g* as in the olde Testament was done by Circumcision; *h* in place whereof is Baptism succéeded in the new Testament.

d Math. 19. 14
1. Ioh. 3. 12
e Luke 1. 14 15.
Psal. 22. 11
Esay 44. 1, 2. 3.
f Act. 10. 47
g Gen. 17. 24
h Col. 2. 11, 12. 13

Of the Lords Supper.

Q. HOw art thou in the Lords Supper admonished and warranted, that thou art partaker of that only Sacrifice of Christ offred on the Crosse, and of all the benefits thereof?

i Mat. 26. 27, 28
Marke 14. 22, 23, 24.
Luke 22. 19. 20.
1. Cor. 10. 16. 17. & 11, 23, 24, 25. & 12. 13.

A. Because *i* Christ hath commanded me, and all the faithfull, to eate of this bread broken, and to drinke of the Cup distributed in remembrance of him, with this promis

wise adioined; First that his bodie was as certainly broken and offred for me on the Crosse, and his blood shed for me, as I beyold with mine eyes the Bread of the Lord broken vnto me, and the Cup communicated to me: and further that k my soule is no lesse assuredly fed to euerlasting life with his body, which was crucified for vs, and his blood, which was shed for vs; then I receiue, & taste by the mouth of my body, the bread and wine, the signes of the bodie and blood of the Lord, receiued at the handes of the Minister.

k Iob.6.51, 53,54,56

Q What is it to eat the body of Christ crucified? and to drinke his bloud that was shed?

A It is not onely l to imbrace with an assured confidence of heart the whole passion & death of Christ, and thereby to obtaine forgiuenes of sinnes and life euerlasting; but also by the holy Ghost, who dwelleth both in Christ and vs, so more and more m to bee vnited to his sacred bodie, that though n he be

l Iob.6.35, 40,47,to 55

m Iob.6.55, 56.

n Act.3.21 Col.3.1 1.Cor.11.26 Act.1.9

in heauen, and we on earth; yet nenertheleſſe are o wee fleſh of his fleſh, & bone of his bones; and p are ſo quickned and guided by one and the ſame ſpirit, as all the members of the bodie are by one ſoule.

o Eph. 3.16, 17. & 5.30.32
1. Cor. 6.15 17.19
1. Ioh. 3.24. & 4.13
p Ioh. 6.57. & 14.23. & 15. 1. to 7
Ephes. 4. 15, 16.

Q Where hath Chriſt promiſed, that he will as certainly giue his bodie and bloud ſo to bee eaten and drunken, as they eat this bread broken, and drink this cup?

A In the Inſtitution of his Supper, the wordes whereof are theſe; q Our Lord Ieſus Chriſt, in the night that hee was betrayed, tooke bread; and when hee had giuen thanks, he brake it, and ſaid, Take, eate; This is my body which is broken for you: doe this in remembrance of mee. Likewiſe alſo hee tooke the Cup, when he had ſupped, and ſaid, This Cup is the New r Teſtament in my bloud: ſ do this as often as ye ſhall drinke it, in remembrance of me. For as often as yee ſhall eate this bread, and drinke this Cup, ye ſhew the Lords death till hee come. t This promiſe is repea-

q 1. Cor. 11. 23. to 27
Mat. 26, 26. 27, 28
Mar. 14. 22, 23, 24
Luke 22. 19, 20.

r Exod. 24. 8
Heb. 9. 20
ſ Exod. 13. 9

t 1. Cor. 10 16. 17

repeated by S. Paul, when he saith, This cup of thanksgiuing, wherewith wee giue thanks, is it not the Communion of the bloud of Christ? the bread which wee breake, is it not the Communion of the Bodie of Christ? For we that are manie are one bread and one bodie, because wee are all partakers of one bread.

Q. Are then the Bread and Wine made the verie Body and Bloud of Christ?

A. *b* No verily. But as *c* the water of Baptisme is not turned into the bloud of Christ, but is onely a signe and a pledge of those things that are sealed vnto vs in Baptism: so *d* neither is the bread of the Lords Supper the verie bodie of Christ: although *e* according to the manner of Sacraments, and that forme of speaking of them, which is vsuall with the H. Ghost, the Bread be called Christs bodie.

b Mat. 26. 29 Mar. 14. 24

c Ephes. 5, 26

d 1 Cor. 10 16, 17, & 11. 26, 27, 28

e Gen. 17, 10, 11, 14, 19 Exod. 12, 11, 13, 27, 43, 48 & 13, 9 Act. 7, 8 Exod. 24, 8. & 29, 36 Leuit. 16. 10. & 17. 11 Elay 6. 6. 7

Q. Why doth Christ then call the bread his body, & the cup his bloud

Tit. 3, 5. Act. 22, 26. 1. Pet. 3, 21. 1. Cor. 10, 2, 3, 4.

or the new Testament in his bloud; and Paul also bread and wine, the communion of the body & bloud of Christ?

A It is not without great cause that Christ so speaketh; to wit, not onely to teach vs, that as the bread and wine sustaine the life of the body, so also *f* his crucified body, and bloud shed, are indeed the meat and drinke of our soule, whereby it is nourished to eternall life: but much more, that by this visible signe and pledge he may assure vs, that *g* wee are as verily partakers of his body and bloud, through the working of the H. Ghost, as we do receiue these holy signes in remembrance of him with the mouth of our bodie: and further also, that *h* his sufferings and obedience are as certainly ours, as if we our selues had suffred punishments for our sins, and had satisfied God our selues.

Ioh.6,55, 1.50

g 1.Cor.10. 16.

h Heb.2.9 2.Cor.5.21

Q What difference is there betweene the Lords Supper and the Popish Masse?

A The Lords Supper testifieth to

to vs, that i wee haue perfect forgiuenesse of all our sinnes, for that onely sacrifice of CHRIST which himselfe once fully wrought on the Crosse. Againe, that k by the holy Ghost wee are grafted into Christ, who l now according to his humane nature is onely in Heauen at the right hand of his Father, and m there will bee worshipped of vs. But in the Masse it is denied that the quicke and the dead haue remission of sinnes for the onely passion of Christ, except also Christ bee daily offered of them by their sacrificers. Farther, also it is taught, that Christ is bodilie vnder the formes of bread and wine, and therefore is to bee worshipped in them: And so the verie foundation of the Masse is nothing else then an vtter deniall of that onely sacrifice and passion of Christ Jesus, and an accursed Idolatrie.

i Heb 7.27.& 9.12.25,26, 28.& 10,10 12.14
Ioh.19.30
Mat.26.28 Luk.22.19
k 1.Cor.6.17. & 10.16.& 12.13
l Col.3.1 Heb.1.3.& 8.1 Act.3.21
m Ioh.4.21, 23.24.& 20. 17. Luke 24.52 Act.7.55.56 Col.2.1 Phil.3.20 1.Thes.1.10

Q Who are to com to the Lords Table?

A They only who are truly sorrowfull

rowfull, that they haue offended God by their sinnes; and yet trust that those sinnes are pardoned them for Christs sake; and that such infirmities as yet they haue in them are couered by his death and passion, who also desire more and more to goe forwarde in faith and integrity of life. As for hypocrites and such as do not truely repent, ℟ they eate & drinke their own damnation.

℟ 1.Cor.11, 27,28,29,& 10,21.22

℟ 1.Cor.11, 20,34

Esay 1,11, to 16.&66,3
Ier.7,9,10,11 &1.
Psal.50,16.
Prou.15,8, 9, 29,& 21,27
Num.9,6,7
Tit.1,15
Hag.2,14, 15

Q Are they to bee admitted to this supper, who in confession and life declare themselues to bee infidels and vngodly?

A No: for ℣ the couenaunt of God is therby prophaned, & the wrath of God stirred vp against the whole assembly: wherefore the Church by the Commandement of Christ and his Apostles, vsing the keies of the kingdome of heauen, ought to keepe them from this supper, till they shall repent and change their manners.

℣

Q What are the keies of the Kingdome of Heauen?

A The preaching of the Gospell

and

and Ecclesiasticall discipline; by which heauen is opened to beleeuers, and shut against vnbeléeuers.

Q How is the kingdom of Heauen opened and shut by the preaching of the Gospell?

A c When by the commandement of Christ it is publikely declared to all and euerie one of the faithfull, that all their sins are pardoned them of God, for the merite of Christ, so oft as they embrace by a liuely faith the promise of the Gospell: but contrarily it is denounced to all vnbeleeuers and hypocrites, that so long the wrath of God and euerlasting damnation doth lie on them, as they persist in their wickednesse: according to which testimony of the Gospell, God will iudge them as well in this life, as in the life to come.

c Math. 16. 18 Ioh. 20, 21, 22. 23 Mark. 16, 15. 16 Luke 24. 47 Math. 10 7, 12, to 16

Q How is the Kingdom of Heauen opened and shut by Ecclesiasticall discipline?

A d When according to Christs commandement they that are christians in name, but in doctrine or life

d Rom. 12, 7, 8. 1. Cor. 12, 21, 28. 1. Tim. 5, 17 1. Cor. 5, 3, 4, 5.

life shewe themselues aliens from Christ, *e* after they haue been sometime admonished, refusing to depart from their errors or wickednesse, are made knowne vnto the Church, or to them that are appointed for that matter and purpose by the Church: and if then they obey not their admonition, are of them by interdiction from the Sa-ments *f* shut out from the Congregation of the Church, and by God himselfe out of the kingdome of heauen. And *g* againe if they professe and indeed declare amendment of life, are receiued as members of Christ and his Church.

e Mat. 18. 15, 16, 17. 18
2. Thes. 3. 14, 15.
Tit. 3. 10
f 1. Cor. 5. 9 10, 11, 12. 13.
2. Ioh. 10. 11.
g 2. Cor, 2. 6. 7. 10. 11

The III. Part.

Of Mans Thankfulnes.

Q. SInce that wee are deliuered from all our sins and miseries, without any merit of ours, by the mercie of God onely for Christs sake, why are we to do good works?

A Because Christ *b* as he redee-

b 1. Pet. 1. 14, 15 20. Apoc. 5. 9

mech vs by his blood, so *d* hee renu-
ech vs also by his Spirite to the I-
mage of himselfe: that wee receiv-
ing so great benefits *e* should shew
our selues all our life thankefull to
God, and *f* honour him. Secondly, *g* that every of vs may be assu-
red of his faith, by the fruits there-
of. And lastly, *h* that by our good
and honest conuersation, wee may
win others to Christ.

Q Can not they then be saued, which be vnthankfull and remaine still carelesly in their sins, and are not conuerted from wickednesse to God?

A By no meanes. For as the Scripture witnesseth, *i* neither fornicatours, nor idolaters, nor adulterers, nor theeues, nor couetous, nor drunkards, nor railers, nor robbers shall inherite the kingdom of God.

Q Wherein consisteth the conuersion of man vnto God?

A *a* In the mortifying of the old man, and the quickening of the new.

Q What

d Tit.3.5 Eph.4.23,24. & 2.10
Gal.6,15
2 Cor.5,17
1.Cor.1 30
e Rom.6.13. & 12.1,2
1.Pet.2.5 9
Col.1,10.12.
f Mat.5.16
1.Cor.6.20
1.Pet.2.12
g 2.Pet.1.5. 6.7.10
Mat 7. 17. 18
Gal.5.6.22
h 1.Pet. 2. 12. & 3.1,2
Rom.14 19
i 1.Cor.6.9, 10.
Eph.5.5,6
1.Ioh.3.14
Ioh.3.3.5
Esay 35.8
Apoc. 21. 27, & 22.11
a Rom.6.1.2, 4.5.6
Eph.2.22.23, 24.
Col.3.5,10 11.
1.Cor.5.7

Q What is the mortifying of the old man?

A b To be truly and heartily sorie that thou hast offended God by thy sins, and daily more and more to hate and eschew them.

Q What is the quickning of the new man?

A c True ioie in God through Christ, d and an earnest and readie desire to order thy life according to Gods will, and to doe all good workes.

Q What are good works?

A Those onely that are e done by a true faith f according to Gods law, and g are referred onely to his glory: and h not those which are imagined by vs, as seeming to bee right and good vnto vs, or i which are deliuered and commaunded by men.

Q What is the Law of God?

A k God spake all these words.

1 I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage.

b Rom.8.13 Ioel,2.13 Gal.5.24 2.Cor.7,10. 11. Psal.97,10 Iob.42,6

c Rom.5,1, & 14,17 Esay 57,15. & 61.10

d Rom.6,10, 11. Gal.2,20 Rom.7.4.6. & 8,1,8,9, 12,13.14 Gal.5,25

e Rom.14,23 1.Tim.1.5 Heb.11,6

f Leu.18,4,5 Deut.12.32 Ier.19,5 1.Sam.15,22.

g 1.Cor.10.31 1,Pet.4,11

h Prou,16,2 & 21,2.& 14. 12.& 16,25. Col.2,23

i Ezek.20,18, 19. Esay 29,13. Math.15,7,8,9.

k Exod.20.Deut.5.

Thou shalt haue no other gods before me.

2 Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath, nor in the waters vnder the earth. Thou shalt not bow downe to them nor worship them. For I the Lord thy God am a ielous God, visiting the sins of the Fathers vpon their children, vnto the third and fourth generation of them that hate mee, and shew mercy vnto thoulands in them that loue mee and keepe my commandements.

3 Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his Name in vain.

4 Remember that thou kéep holy the Sabbath day. Six daies shalt thou labour & doe all that thou hast to doe. But the seauenth day is the Sabbath of the Lord thy God: in it shalt thou do no maner of work, thou & thy son & thy daughter, thy manseruant and thy maid-seruant, thy cat-

cattel & the stranger that is within thy gates. For in six daies the Lord made heauen and earth, the sea, & all that therein is, and rested the seauenth day; wherefore the Lord blessed the seauenth day and hallowed it.

5 Honour thy father & thy mother, that thy daies may bee long in the land, which the Lord thy God giueth thee.

6 Thou shalt do no murther.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou shalt not bear false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor anie thing that is his.

a Exod. 34. 28 Deut. 4. 13. & 10. 3, 4

Q How are the Commaundements diuided?

b Mat. 22. 37, 38. 39 Mark 12. 29, 30. 31 Luke 10. 27, 28.

A a Into two Tables: b the former whereof deliuereth in 4. commandements, how we ought to behaue

haue our selues towards God: the later deliuereth in 6. Commandements what duties wee owe to our neighbour.

Q What dooth God require in the first Commandement?

A That as deerely as I tender the saluation of mine owne soule, so earnestly should I shun and flie *c* all Idolatrie, *d* sorcerie, enchantments, superstition, *e* prayer to Saints or any other creatures, and *a* should rightly acknowledge the onely and true God, *b* trust in him alone, *c* submit and subiect my selfe vnto him with all humility *d* and patience, *e* looke for all good things from him alone, and lastly with the intire affection of my heart, *f* loue, *g* reuerence and *h* worship him: so that *i* I bee ready to renounce and forsake all creatures, rather then to commit the least thing that may be against his will.

c 1 Ioh. 5. 21 1. Cor. 6. 9. & 10. 7. 14
d Leu. 19. 31. & 20. 6 Deu. 18. 9. 10 11.
Esay 8. 19 1. Chron. 10. 13. 14
e Matth. 4. 10 Apoc. 19. 10 & 22. 8. 9 Col. 2. 22
a Ioh. 17. 3 Ier. 31. 34
b Ier. 17. 5. 7 Esay 26. 34
c 1. Pet. 5. 5. 6 Heb. 12. 9 2. Sam. 15. 26
d Heb. 10. 36 Col. 1. 11 Rom. 5. 3. 4
1. Cor. 10. 10 Phil. 2. 14
e Psa. 104. 27. 28. 29. 30 Esay 45. 7 Iam. 1. 17
f Deut. 6. 4. 5 Mat. 22. 37
g Deut. 6. 2. & 5. 29. Psal. 34. 9. & 111. 10. Prou. 1. 7. & 9. 10. Iob. 28. 28. Mat. 10. 28. Luke 12. 4. 5. *h* Matth. 4. 10. Deu. 10. 20. *i* Matth. 5. 29, 30. & 10. 37. Luke 14. 26. Acts 5. 29. & 4. 19.

Q What

Q What is Idolatrie?

A *k* It is in place of that one God, or besides that one and true God, who hath manifested himselfe in his word, to make or imagine and account any other thing, wherein thou reposest thy hope and confidence.

Q What doth the second Commandement require?

A *l* That we should not expresse or represent God by any Image or shape and figure, *m* or worship him any otherwise then hee hath commanded himselfe in his word to bee worshipped.

Q May no images or resemblances of things at all then bee made?

A *n* God neither ought, nor can bee represented by any means: and for the creatures, although it bee *o* lawfull to expresse them, yet *p* God forbiddeth any images of them to be made or had, as thereby to worship or honor either them, or God by them.

Q But may not images be tole-

rated

k Ephes.5.5
Col.3.5
Phil.3.19
Rom.16.18
1.Tim.6.5
2.Tim.3.4
Gal.4.8
1.Chron.16, 26.
Psal.96.5
Ephes.2.12
Ioh.5.23
l Esay 40.18, 19.25
Deut.4.15. 16.
Rō.1.23.24
Act.17.29
m 1.Sā.15.23
Deut.12.30
Mat.15.9
Col.3.23
n Es.40.25
o Exod. 31. 3, 4,5.
Mat.22.20.21
1.King.6. 18, 29.32.& 7. 19,20.29.& 10,18.19
p Exo. 23.24. & 34.13.17
Num.33.52
Deut.7.5.& 12.3.& 16. 22.

rated in Churches, to serue for the common peoples vse?

A No; for it is not seemly, that we should be *r* wiser then God, who will haue his Church to bee taught *s* with the liuely preaching of ẏ word, and *t* not with dumb images.

Q What doth God enact in the third Commandement?

A That not onely *a* by cursing *b* or forswearing, but also by *c* rash swearing, wee should not vse his name despitefully or vnreuerently: *d* neither should by silence or connniuence be partakers of those horrible sins in others: but *e* that we vse ẏ sacred & holy name of God euer with great deuotion and reuerence: that he may be *f* worshipped and honoured by vs with a true and constant confession, and *g* inuocation of his name; and lastly, *h* in all our words and actions whatsoeuer.

Q Is it then so grieuous a sin by swearing or banning to take the name of God in vain, as that God is also angry with them, who as much as in them lieth, doe not forbid or hinder it?

r Col. 2. 23.
s Rom. 1. 16
2. Pet. 1. 19
2. Tim. 3, 16
17.
t Ier. 10, 8, 9,
10
Heb. 2, 18, 19
a Leuit. 24.
15. 16
b Leu. 19, 12
Zach. 5. 3, 4
c Mat. 5, 37
Iam. 5, 12
d Leuit. 5, 1
Pro. 29, 24
e Ies. 45. 23.
Deut. 10, 20
& 28. 58
Ier. 4, 2. & 5,
2. & 12, 16
f Mat. 10, 32
Rom. 10, 9,
10.
g Psal. 50, 15
1. Tim. 2, 8
h Col. 3, 17
Rom. 1, 24
1. Tim. 6, 1

A Surely most grievous. For neither is there anie sin greater or more offending God, then the despighting of his sacred name: in regard whereof i hee would have this sin to be punished with death.

i Leuit.24 15. 16.

Q May a man sweare religiously by the name of God?

A Ye may, when as either the Magistrate exacteth it, or other necessitie requireth a mans faith and truth by such meanes to be ratified, wherby Gods glory may be advanced, and the safetie of others procured. For this kind of swearing is k ordained by Gods word: and was therefore well used by the Fathers both in the l Old & m N. Testament.

k Deut.6, 13. & 10,20 Esay 48.1,2 & 19.18 Heb.6.16

l Gen.21, 24. & 14,22.& 24,3.& 31,53 Iosh.19 15 1.Sam.24, 22.23 2.Sam.3,35 1.King.1,29

m Rom.1,9. & 9.1 2 Cor.1,23 Gal.1.20 n 2.Cor.1.23 Rom.9,1

Q Is it lawfull to swear by Saints or other creatures?

A No: for n a lawfull oath is an invocation of God, whereby wee desire, that hee as the only searcher of hearts, beare witnesse unto the truth, and punish the swearer, if hee wittingly sweare falsly: o but this honour agreeth to no creature.

o Mat.5,34. 35,36 Iam.5,12

Q What doth God command

in

in the fourth Commandement?

A First, that *p* the ministery of the Gospel and the schooles of learning should be maintained: and *q* that I both at other times, and especially on holy-daies should carefully frequent diuine assemblies, *r* heare the word of God diligently, *a* vse the sacraments, *b* ioine my prayers with the cõmon praiers of the assemblie, and *c* bestow something, according to mine ability on the poor: and further, that all my life time I bee free frõ misdeeds & euil actions, yéelding vnto the Lord, that hee may by his holy spirit worke in me his worke, that so I may begin the *d* euerlasting Sabbath in this life.

Q What doth God enioine vs in the fift Commandement?

A That *e* we yéeld due honour loue & faithfulnesse to our Parents; and so to al that beare rule ouer vs; and submit our selues with such obedience as is meet, to their faithfull commaundements and chastisements: and further also, that *f* with patience we beare and suffer

p Tit.1,5 1.Tim.3.&4. 13,14,15,16 & 5.17
2.Tim.2,2. & 3.15
1 Co.9,12 13.14
q Psal.40,9 10.& 42.4. Eze.46,9.10. Act.2.43,46.
r Act.13,44. & 15,21 Nehem.8,4 5 8,12,18 1.Cor.14,29 31
a 1.Cor.11.33
b 1.Tim.2,1, 2.1,8 1.Cor.14.16.
c 1.Cor.16,2.
d Esa.66,23 He.4,9,10,11
e Eph.6,1,2 5,6.& 5,22 Col.3,18,20, 22.23 24 Pr.1,8.&4,1.& 15,20.&20,20 Exod.21.17 Rom.13.1,10 Tit.3,1
f Pro.23,22 Gen.9,25 1.Pet.2,18

their manners & vices, euer thinking with our selues that g God will haue vs gouerned and guided of him by their hand.

g Eph.6,9
Col.3,19,21.
Rom.13,2,3.
Mat.22,21

Q What doth God exact in the sixt Commandement?

A That h neither in thought, nor in gesture, much lesse in déed, I reproach, hate, harm, or kil my neighbour, either by my selfe or by an other, but i that I cast away al desire of reuenge. Furthermore, k that I hurt not my selfe, or cast my selfe wittingly into any danger. Wherfore also, l that murthers might not be committed, hee hath armed the Magistrate with the sword.

h Mat.5,21 22.&26,52.
Gen.9,6
i Eph.4,26.
Rom.12.19
Mat.5.25.&
18.35
Leuit.19.18
k Rom.13.14
Col.2.23
Mat.4 7
l Gen.9.6
Exod.21.14
Mat.26.52
Rom.13.4
Num.35.30
to the end.

Q But this Commandement seemeth to forbid murther only.

A But in forbidding murther, God doth further teach that he hateth the root and cause of murthers, m to wit anger, n enuy, o hatred, and desire of reuenge, & doth p account them all for murther.

m Mat.5.22
n Pro.14.30
Rom.1.29
o Iam.1.20
1.Ioh 2.11
Gal.5.20
p 1.Ioh.3.15

Q Is it enough that wee kill no man in such sort, as hath been said?

A It is not enough: For when God

God condemneth anger, enuy, and hatred, he requireth that *a* wee loue our Neighbour as our selues, and that *b* we vse humanity, lenity, courtesie, patience and mercy towards him, and *c* turne away from him, as much as we may, whatsoeuer may be hurtfull vnto him: in a word, that wee be so affected in minde, as that *d* we stick not to doe good also vnto our enemies.

a Mat.22, 39 & 7.12.
b Rom.12 10. Eph.4.2. Gal.6.1,2 Mat.5.5.7 Rom.12,18 Tit.3,2 Luke 6.36 1.Pet.3,8 Col.3,12
c Exod.23,5
d Mat.5,44 45 Rom.12,20

Q. What is the meaning of the seauenth Commandement?

A That *e* God abhorreth all filthinesse and vncleannesse, and therefore we should also vtterly hate and detest it, and contrariwise liue temperately, modestly, & *g* chastly, whether we liue in *h* holy wedlock or in single life.

e Leuit.18,6 to the end; & 20.10, to 24 1.Cor.6.9
f Eph.5,3,5 Col.3,5. Iude 23
g 1.The.4.3 4.5 Tit.2.12
h Heb.13.4 1.Cor.7,7

Q. Forbiddeth God nothing else in this Commandement, but adulterie, and such kindes of vncleannesse?

A Seeing *i* both our bodies and soules are temples of the H. Ghost, God will haue vs to possesse both in purity and holines: and therefore

i 1.Cor.3,16. & 6.19

k Eph.5,3,4
1.Cor.6,18,
19,20
l Mat.5.27,28
2.Tim.2,22
m Eph.5,18.
1.Cor.15.33
n Exo.21.16
& 22.1
1.Cor.6.10.
& 5,10
Esay 33,1
o Luke 3.13.
14.
1.Thes.4,6

k deeds, gestures, words, thoughts, l filthy lusts, and m whatsoever entiseth a man vnto these, all that bee wholly forbidden.

Q What dooth God forbid in the eighth Commandement?

A Not n onely those thefts and robberies which the Magistrate punisheth: but vnder the name of theft he comprehendeth o all euill crafts, fetches, and deuices wherby we seek after other mens goods, & endeuour by force, or vnder colour of right to

p Pro.11,1. &
16,11
Eze.45,9,10
Deut.25,15
q Psal.15,6
Exod.22,25
26,27
Leuit.25,37
Deut.23.19
r 1.Cor.6,10.
Luke 12.15
1.Tim.6,9,
10.11
s Pro.5,16. &
21,20
1.Cor.13,5
Phil.2.4
t Mat.7,12

conuey them ouer to our selues, as p false weights, and elns, vnsauen measures, deceitfull wares, counterfait coine, q vsury, and any other way or meanes of bettering our estate forbidden by God: to which we may adde also r all couetousnes, and the manifold s waste and abuse of Gods gifts.

Q What are those things that God here commandeth?

A That to my power t I help & further the commodities and profit of my neighbor, and that u I so deal with him as I would be dealt with

my

my selfe: and that *c* I do mine owne worke painfully & faithfully; *d* that I may thereby help others also that are distressed by any neede or calamitie.

Q What doth the ninth Commandement exact?

A That I *e* bear no false witnes against any man, *f* nor falsifie anie mans words, nor *g* backbite or reproach any man, *h* nor condemn any man rashly or vnheard, but *i* be carefull to auoid & shun all kind of lies & deceit, *k* as the proper workes of the diuell, *l* vnlesse I meane to incense the heauy wrath of God against me: & that *m* in iudgements and other affaires I followe the truth, and freely & constantly profesle the matter as it is indeed: and moreouer that *n* I defend and further so much as in me lieth, the good name and estimation of others.

c 2.The.3,12. 1.Thes.4,11
d Eph.4,28
e Pro.19.5, 9, & 21,28 Deut.19.16 to 21
f Mat.26.60 61
g Psal.15,3. & 50.19,20 Exod.23,1,7. Leuit.19,16 Rom.1.29. 30
h Mat.7,1 Luke 6.37 Iam.3,1
i Psal.34.15 Col.3,9
k Ioh.8,44
l Pro.12,22 & 13,5 Psal.56 Apoc.22,11
m Leu.19,15. 1.Cor.13.6 Ephes.4,25
n 1.Pet.4.8 Prou.10,12

Q What doth the tenth Commandement forbid?

A That *o* our hearts be not at any time moued by the least desire or cogitation against anie Com-

o Rom.7,6 Gen..5 Psal.66,18

mandement of God; but that p continually and from our heart we detest all sin, and contrarily q delight in all righteousnesse.

p Psal.97.10. Prou.8.13
q Psal.112,1. & 1.2.& 37 4.& 119.14

Q But can they that are conuerted to God, perfectly keep and obserue these Commandements?

A r No: but euen the holiest men that are, so long as they liue heer, haue ſ only smal beginnings of this obedience: yet so that t they begin with an earnest and vnfained desire and endeuour to liue not accoʒding to some onely, but accoʒding to all the Commandements of God.

r 1.Ioh.1.8 Rom.7.14 15 Eccles.7.22 1.Cor.13.9
ſ Rom.8.23
t Rom.7.22 Psa.18.22.& 119.6 2.King.23. 25

Q Why will God haue his Law then to bee so exactly and seuerely preached, seeing there is no man in this life able to keep it?

A First, that al our life time we u moʒe and moʒe acknowledge the great pʒonenesse of our nature to sin, and x so much the moʒe greedilie desire remission of sins, and righteousnes in Christ. Secondly, that alwaies doing the one and minding the other, we imploʒe y craue of the Father the grace of his holy Spirit wherby

u Rom.3.20 1.Ioh.1.9 Psal.32.5
x Mat.5.6 Rom.7.24
y Psa.119.25 32.35.36

wherby we may daily *d* more & more bee renued to the image and likenes of God, till at length departing out of this life wee attaine iotefully to that perfection that is propounded vnto vs.

d 1.Cor.9,24. Phi.3.12,13 14. Eph,4.15,16, 13.

Of Prayer.

Q WHy is Prayer necessary for Christians?

A Because *e* it is the chiefe part of that thankfulnes which God requireth of vs, as also because *f* God giueth them only his grace and spirit, who with vnfained groanings beg them continually of him, and yeeld him thanks for them.

e Psal.50,14 15.& 116,12. 13
f Mat,7.7,8 Luke.11,9. 13 Mat.13.12.
g Ioh.4,22. Rom.10.13 14 Ioel.2.32
h Rom.8,26 27 1.Ioh.5,14 15 Iam.1,5
i Ioh.4,23,24 Psal.145.18 Esay 29.13
k 2.Chr.20 12 Esay 37.3

Q What is required vnto that prayer, which shall please God and be heard of him?

A That *g* wee aske of the onely true God, who hath manifested himselfe in his word, *h* all things that hee hath commanded to bee asked of him, *i* with a true affection and desire of our heart; and *k* out of an inward feeling of our need and misery

l Psal. 2, 11 & 34. 17, 18 Esay 66. 1, 2 Mat. 26. 39

misery, l cast our selues downe prostrate before his diuine Maiesty; m building our selues on this sure foundation, that though vnworthy of our selues, yet p for Christs sake, we are certainly heard of God, q euen as hee hath promised vs in his word.

m Rom 10. 14. & 8, 15, 16 Iam. 1, 6 Mar. 11, 24 o Dan. 9 7, 8 9. 18 19 p Iob. 14 13 14, 15. & 15 16. & 16. 23 q Mat. 7. 8 Luk. 11, 5, to 14 Psal. 143. 1

Q What are those things which he commandeth vs to ask of him?

r Iam. 1, 17 Mat. 6, 33

A r All things necessary both for soule and bodie: which our Lord Iesus Christ hath comprised in that prayer, which himselfe hath taught vs.

Q What prayer is that?

s Mat. 6, 9, to 14. Luk. 11, 2, 3, 4

A s Our Father, which art in heauen: Hallowed bee thy name: Thy kingdome come, Thy will be done in earth as it is in heauen: Giue vs this day our dailie bread: And forgiue vs our trespasses, as wee forgiue them that trespasse against vs: And leade vs not into temptation; but deliuer vs from euill. For thine is the kingdom, the power, and the glory, for euer and euer. Amen.

Q Why

Q Why doth Christ teach vs to call God, our Father?

A That in the verie entrance and beginning of our prayer hee might stirre vp in vs such *c* a reuerence and confidence in God, as is meete for the sonnes of God, to bee the ground and foundation of our prayer: to wit, that *d* GOD through CHRIST is made our Father, and *e* will much lesse denie vs those things that we aske of him with a true faith, then our earthlie Parents denie vnto vs earthly things.

Q Why is it added, which art in Heauen?

A That *f* we conceiue not basely or in earthly maner of Gods heauenly Maiesty: and also that *g* wee expect and looke-for from his omnipotency, whatsoeuer things are necessary for our soule and body.

Q What is the first Petition?

A Hallowed be thy name: that is; Grant vs first *a* to know thee aright, and *b* to worship, magnifie and prayse thine almightinesse, good-

c Malac. 1,6
d Rom. 8,15 16
Gal. 4,4,5,6
e Mat. 6,32. 33. & 7,9. 10, 11
Luke 11,11. 12,13.
f Esay 66,1
Ier. 23,24
Psal. 115,3
Act. 7,48,49. & 17.24,25, 27
g Rom. 10, 12
Psa 34,9,10. & 84.11
Rom. 8,32
a Ioh. 17,3
Ier. 9,23,24. & 31,33,34
Mat. 16.17
Psal. 119,18 33,105
Iam. 1.5
b Psa. 119,137 75
Luk. 1,46.47. 68.69
Psal. 145.8,9, 17.
Exod. 34.6 7.
Rom. 11,33

goodnesse, iustice, mercie and truth shining in all thy workes: and further also *c* to direct our whole life, thoughts, words and workes to this end, that thy most holy name be not reproached for vs, but rather be renowmed with honour and praise.

c Psal.71.8 & 115.1 Rom.2,24 1.Tim.6,1 Tit.2,5,10

Q What is the second Petition?

A Let thy kingdom come: that is; *d* Rule vs so by thy word and spirit, that wée may humble and submit our selues more and more vnto thee: *e* preserue and encrease thy Church: *f* destroy the workes of the diuel, and all power that aduanceth it selfe against thy Maiesty: defeats all plots and practices that are vndertaken against thy word, *g* vntill at length thou raigne full and perfectly, when *h* thou shalt be all in all.

d Psal.119.5 & 143.10 Mat.6.33
e Psal.51.20 & 25.21.& 122.6,7
f Psal.74.3. 2.Cor.10,4 5. 1.Ioh,3,8 Rom.16.20
g Apoc 22.17 20 Rō.8,22.23
h 1.Cor.15, 28

Q What is the third Petition?

A Thy will be done in earth, as it is in heauen: that is; Grant that *i* wee and all men, renouncing and forsaking our owne will, may *k* readily without repining obey thy will, which is only holy: and that *l* so euery

i Mat.16,24 Mar 8.34 Luke 9,23 Tit.2,11.12
k Mat.26,39 Luke 22.42 Ephes.5.10 Rom.12,2
l 1.Cor.7,24

uerie one of vs may faithfully and cheerfully perform that duetie and charge, which thou hast committed vnto vs, *m* euen as the blessed Angels do in heauen.

Q What is the fourth Petition?

A Giue vs this day our dailie bread: that is; Giue vs all things needefull for this life, that by them *o* wee may acknowledge and confesse thee to bee the onely fountaine from whence all good things flowe; and that *a* all our care and industry, and euen thine owne giftes are vnfortunate & hurtfull vnto vs, without thy blessing vpon them: wherfore grant, that *b* withdrawing our trust from all creatures, wee may place and repose it on thée alone.

Q What is the fift Petition?

A Forgiue vs our trespasses, as wee forgiue them that trespasse against vs; that is; *c* Euen for the blood of Christ impute not vnto vs most miserable and wretched sinners all our offences, nor that corruption, which still cleaueth vnto vs: *d* euen as wee also féele this testimony

m Psal. 103. 20, 21

n Psa. 145, 15 16. & 104, 27 28. Mat. 6, 25, 26.

o Iam. 1, 17 Act. 14. 17. & 17. 28 1. Tim. 6, 17

a 1. Cor. 15, 58 Deut. 8, 3, 18. Ier. 10, 23 Psal. 127, 1, 2. Prou. 10, 22 Psal 37. 16

b Psal. 37, 5. & 55, 22. & 62. 10, 11. & 146. 3. 5. Ier. 17. 5, 7 Prou. 18. 10. 11

c Psal. 51, 1. & 25, 7, 11. & 39 8. & 79, 8, 9 & 143. 2 1. Ioh. 2. 1, 2 Rom. 8, 1

d Mat. 6. 14. 15 & 18, 35 Mar. 11, 25 26.

stimony of thy grace in our hearts, that wee stedfastly purpose vnfainedly from our heart, to pardon and forgiue all those that haue offended vs.

Q What is the sixt Petition?

A Leade vs not into temptation; but deliuer vs from euill: that is; because *e* wee our selues are so feeble and weak by nature, that we cannot stand so much as one moment, and our most deadly enemies, *f* Satan, *g* the world, and *h* our own flesh do continually assault vs; *i* vphold thou vs therefore, and strengthen vs by the power of thy spirite, that we bee not vanquished in this spirituall combat, but *k* so long stoutly withstand them, till at length we get full and perfect victory.

e Ioh.15,5 Psal.103,14 2.Cor.3,5
f 1.Pet.5,8 Ephes.6,12
g Ioh.15,19
h Rom.7,23 Gal.5.17
i Mat.26.41 Marke 13,33
k Rom.8,37 1.Ioh.2,13.& 4,4.& 5,4,5 Rom.16,20 1.Thes.3,13. & 5,23

Q How concludest thou thy Prayer?

A For thine is the kingdom, the power and the glory for euer and euer: that is; *l* we craue and aske all these things of thee, because that, seeing thou art our king and *m* almighty, thou art both willing and able

l Rom.10,11. 12
m Esay 33,22 Psal.44.4
n 2.Pet.2.9 2 Chron.14. 11. Mat.14,36

able to giue them all vnto vs: and
a these things wee therefore aske, that out of them, not to vs, but to thy holy name, all glorie may redound.

a Ioh.14.13
Ier.33.8,9
Psal.115,1

Q What meaneth this particle, Amen?

A b That the thing is sure and out of doubt. For my prayer is much more certainly heard of God, then I feele in my heart, that I vnfainedly desire it.

b 1.Cor.14,16
2.Cor.1,20
2.Tim.2,13

FINIS.